is near, that He is in the heart, and that He is great and good
and we had better fly to Him as to our refuge and home.
From the facts marshalled out in this chapter, I am
prompted to conclude that it is as impossible for men really
to doubt the existence of God as to doubt the outward world
which they see and touch, and as impossible for them to be
deaf to His Voice in conscience as to be deaf to the thunder-
clap or the bugle-note, and as impossible for them to be
insensible to the Love with which He penetrates them as to
be insensible to the light that floods the day.
Verily, as the Rishis say, we spring out of Him ; we
grow in Him ; we breathe in Him ; and we are resumed into
Him. In the very conception of our being. He is implied.
In the growth and development of life, in the unfolding and
out-flowering of the soul, in the quest and accomplishment of
human destiny, He is the Eternal Preserver, Fulfiller and
In-gatherer. He is the free giver of all good things, the
bountiful bestower of all boons, the ready fulfiller of all
desires, the prompt response to all prayers. Our debt
immense of endless gratitude how can we describe in human

language, compute in human expression ?

CHAPTER VII.

THE RISHIS[1] CONCEPTION OF THE CREATION OF THE UNIVERSE AND THE MODERN SCIENTIFIC-THEORY THEREOF.

The Rig-Veda in the tenth Mandala makes the following
declaration which forms the genesis of the Upanishadic
conception of creation :—

" In the beginning there was neither naught nor aught,
Then there was neither sky nor atmosphere above,
What enshrouded the universe ?
In the receptacle of what was it contained ?
Was it enveloped in gulf profound of water ?
Then was there neither death nor immortality,